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# The American McAll Record

Devoted to the Interests of the McAll Mission in France

December, 1906



REV. H. BACH  
President of the Paris Committee of Direction

# THE AMERICAN McALL RECORD

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# The AMERICAN McALL RECORD

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The attention of the Auxiliaries is especially called to the latest publication of the Association, a beautifully made and amply illustrated pamphlet entitled "Evangelization in Northern France." The pamphlet is written by Pastor Henri Nick, who is the director of the settlement at Fives-Lille, in which the McAll Mission carries on its work. "Le Foyer du Peuple"—the hearthstone or gathering place of the people—is the best substitute for the home fireside which the people of the tenements can know. The religious—or more properly speaking, the unreligious—condition of the working population of Northern France has become a matter of deep and anxious concern, and this *solidarité* or settlement which Pastor Nick is carrying on is more accurately designed to meet the situation than any other agency. The little pamphlet is of thrilling interest and the pictures are excellent. At five cents a copy it should have a wide sale. Managers should use it freely as a campaign document.

Our newspapers contain so much concerning the opposition to the new Sunday Law manifested by the working people of France, that the following paragraph, from the *Paris Quarterly*, may help to rectify impressions on this side of the water. No one can be nearer to the mind of the working folk of France than the workers in the McAll Mission, and this is how they see it:

The recent step taken by the French Parliament in passing the law for the official setting apart of the Sunday as a day of rest has caused great satisfaction among the working classes, and it is believed that it will produce much good when the country has become accustomed to so radical a change. This is a cause for thankfulness to those who have long labored

for this end, and it should encourage us never to "despise the day of small things," for at one time the case seemed well-nigh hopeless.

In the large and varied work of his charge in Roubaix, where in addition to his parish work M. Elie Gounelle carries on the settlement work of *La Solidarité*, which includes our McAll Mission work, the Rev. Robert Lorriaux, son of Pastor Lorriaux, of Paris, has hitherto been his assistant. Under the Separation Law, however, two Protestant *associations cultuelles* have been formed in Roubaix, a city of more than 100,000 souls, and of the young offshoot from the mother church Mr. Lorriaux has become pastor. His place in our mission work and other branches of Pastor Gounelle's great work has been taken by M. Freddy Dürleman, son of our long-time evangelist at Nantes.

The Rev. Theodore Monod, from the first the warm friend of Dr. McAll, and taking active part in the work of the halls, has for a number of years been one of the three pastors of the Church of the Oratoire, Paris. On the 17th of last June he gave his farewell to the church, having taken the opportunity of the situation afforded by the Separation Law, to resign. The church was crowded; M. Monod's address was peculiarly touching. The Baron de Schickler, President of the Protestant Society for Primary Instruction, and others, made response. Later the church unanimously called Prof. Jean Viénot, of the Paris Protestant Faculty of Theology, and editor of the *Revue Chrétienne*, to take the place thus left vacant.

After the day in Elizabeth, elsewhere described, Mr. Berry spent November 2d to 8th in Pittsburgh, 8th to 15th in Cleveland, 15th to 22d in Detroit and the rest of the month in Chicago, where he will remain through the first week of December. From that until the holidays he will be in Minneapolis and St. Paul. After January 1st he will work in the East, several engagements having already been made, but principally using his time in New York. Letters addressed to him at Englewood will be promptly forwarded.

## OUR CHANGED ENVIRONMENT

Nothing can more strikingly show the changed character of the environment in which we work than the list of hamlets visited by M. Pacherie, the colporteur attached to our boat, *Le Bon Messager*. Only two of the places visited by him in this tour are named in Baedeker's Guide Book. These two, Joigny and Villeneuve-sur-Yonne, both on the river Yonne, have respectively 6,494 and 5,127 inhabitants, and aside from the opportunities they offer for work, they are worth visiting because of their interesting old churches of the thirteenth and fourteenth centuries. All the other places are obscure hamlets, offering nothing of interest to the traveler, except to him who, like our good M. Pacherie, travels for the sake of carrying light into darkness. But how changed the environment since the days when—as used often to be said and written not very long ago—France was “going out in search of a religion,” eager, as the Paris working man said to Mr. McAll, “To learn the true religion.” Now the population of France is rather hostile than otherwise. No longer indifferent on one side, groping for truth on the other, France is now divided into two camps; ardently loyal to the Roman Catholic Church or bitterly hostile to all religion. This is the natural result of the position which for the past seven or eight years openly, and for some time previous, secretly, the Church of Rome has taken with regard to the Republican Government of France. Men have been called to choose between the two, and those who see in republican principles the best hope for France, seem forced to hate the religion which sets itself up against the government and the principles of the Republic. They know no other religion, or else they look upon all religion as inimical to the government, and therefore to be avoided by good citizens. It is against this loyal but benighted attitude that our colporteur and our Mission boats now have to contend. The success they meet is far more remarkable now than in the former days, and though perhaps not so brilliant as in the days when the boat was crowded during three successive meetings in one evening, it is far more needed, far more important to the very life of the state than it was then.

### THE PARIS ANNUAL MEETING

In general the published report of the year in France, which closes in April, comes to hand in time for use in this number of *THE RECORD*. As it has been delayed, we can give only this brief notice of the annual meeting in Paris, taken from the *Paris Quarterly*:

In turning over the pages of the (French) report, we are struck with the impression on the minds of most, if not of all, the workers, that the battle is increasing in strength, and that the opposition to the Gospel becomes greater rather than less in France.

"No slacker grows the fight,  
No feebler is the foe,  
No less the need of armour tried,  
Of shield and spear and bow."

Mr. Greig says, aptly, "The public with whom we have to do now is no longer that of thirty years ago. There is not now the indifference that then characterized the mass of the people as to religious matters, nor is there the general knowledge of Scripture on which we could count among the children. The forces are massed and organized; the atheists are more tyrannical than the Ultramontanes, and the small boy, out from the Communal school but yesterday, will treat you, with malicious pleasure, to the latest theories of the extreme radical theologians."

"One day," says M. Biau, "at a Scripture lesson on one of the miracles, a boy exclaimed, quite seriously, 'Monsieur, that is all humbug, isn't it?' 'No, my lad, those who tell us this saw it all themselves; and cannot God do all these wonderful things?' 'Ah, the good God! have you ever seen Him?' 'No, my lad, but it seems to me you are enormously fond of reasoning. Well, have you ever *seen your reason*? And yet you have one, and are proud of it!' 'Ay, that's true, sure enough!'"

Another says, "It needs courage here of no common order for those who belong to certain syndicates to remain religious, and especially to show it."

"We are in conflict," says another, "with red opponents (Atheists) who are as tyrannical as the black (Clericals)."



This is what a man of the people says on the moral condition of the centre of France. "The more I study the morals and the character of the country, the more amazed I am at the indifference of the parents as to the training of their children. They never think of obeying in any way, and are absolutely independent, coming home from balls at midnight, and often one sees lads from eleven and twelve years old staggering along the worse for drink in the day-time. The little girls are as bad, swearing, blaspheming, and conversing in the most disgusting manner. A teacher was speaking of her disgust at the conversations she overheard among them. When they have made their first communion, they say openly that 'they will never go to church any more, as they do not believe in God.' And so the young people go on, and the result can be imagined. At twenty years of age they are worn out. A young soldier told me that this year, out of fifteen young men from his commune, only five were fit for military service!"

Yet there is much to encourage, and faithful service and steadfast adherence to the Gospel is, as ever, bringing forth good results.

At Amiens the hall has been changed, and the meetings in the new place are doing well. A wealthy manufacturer, a well-known zealous Catholic, was asked what that hall was in his quarter. "Oh, they are Protestants, and you know how I detest them. But I must confess that, from what I have heard, they are not going to work at all in the way I feared they would."

At Aullène, Corsica, more women are coming to the meetings than before, which is a good sign.

At Lille-Fives, a young man of twenty has passed away, after living a consistent life for three years. He testified at a revival meeting one evening how the Lord had saved him from an evil life, and his parents and friends were struck with the change in him. Falling ill, he was sent to the country and won the affection of those among whom he was. He got worse on his return home. One day his sisters, who tenderly nursed him, heard him singing in his sleep—

"Oh quel bonheur de le connaître.  
L'Ami qui ne saurait changer."

He read and prayed each day with his sisters, and used to say, smiling, "I shall win them yet." When dying he comforted his sisters, speaking of his trust in his Saviour. Five minutes before passing away, he said, "Father, Thy will be done," and fell asleep.

From Limoges we read, "A dear lad, truly converted, was speaking of the complete transformation made in his life, in his thoughts, conception of life, etc., and he added: 'But you do not know all that is going on. Many of my comrades I can see are completely changed without your being aware of it.'

"Another young man gives us great satisfaction. He has had hard experiences and has knocked about a great deal, to find only misery. Two years ago he got work here, and at once came about us and joined the group. He is very intelligent and makes great progress, having bought a Bible which he studies regularly. He is at the same time thoughtful and merry and has a good influence on the others. He remains true to his temperance pledge, although he has to suffer not a little mockery about it."

These testimonies should cheer us as we see amidst so much darkness and opposition the Spirit of God so truly working in heart and conscience.

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### **"JESUS CHRIST WAS A PROTESTANT!"**

"I asked a girl of fifteen," says a colporteur, "if she had ever read any of my books? She said that her godmother had given her a little book, the Gospel according to St. Matthew, and that she read it aloud daily to her parents, who greatly enjoyed hearing it. 'Oh, yes,' said a woman, 'they are crazy, those parents of hers, letting her read such bad books, Protestant books!' The child did not lose her temper, but answered, 'Excuse me, madame, I have read the book at least fifteen times, and my father has said again and again that it was the truth, and that it gives us the life of Jesus.' 'It may do so,' said the woman, 'but all the same they are Protestant books, I tell you.' 'Then if they are Protestant books, it is because *Jesus Christ was a Protestant*,' said the child, quite provoked, 'for my father says it is His life that the books tell us of!'"

—*Le Messager des Messagers.*



## A CHRISTMAS FETE AT NEMOURS

BY ONE WHO WAS PRESENT

The last day of the year was the fête of the children and parents attending the Mission Hall here. The large and beautiful hall was prettily decorated for the occasion, and long before four o'clock the good people began to assemble.

When the parents and friends had taken their places, the children entered, two by two, singing the old Christmas song, "*Mon beau sapin, roi des forêts*," ("My beautiful pine tree, King of the forest,") and it was a treat to see their little faces lit up, not only by the lights from the beautiful tree, but with the joy of being there.

The proceedings began with the repetition of the story of the Annunciation by one of the children, and then Pastor Farjat, who had come from Fontainebleau (the nearest Protestant church to Nemours) to preside, offered prayer. Three little girls, the youngest in the Sunday School, came forward, and each one thanked God for the great treat they were having, and asked Him to bless the poor little children who had not such happiness.

It was most touching to hear these little ones praying in their childish way. We had the hymn, *Les Mages d'Orient*, ("We three Kings of Orient are") sung in two parts by the school, accompanied on violin and organ by Jeanne and Gaston Darley, and after some recitations, Pastor Farjat gave an excellent address, interesting both children and parents. He told the story of a poor man named Bauzanquet, who sang terribly out of tune at the services, singing even when the organ was played and no one else was singing. His false notes disconcerted every one, and almost prevented the hymns from being sung. The pastor told him he must try and not sing, or, at any rate, sing very softly. He promised, but the following Sunday his voice was heard louder than ever. When asked why he had not kept his promise, he said, "How can I help it? It is stronger than my will! I have a little bird that sings in my heart, and it must come out!"

We had more singing and recitations, and then came the distribution of clothing, toys, and cakes, when Pastor Farjat

said to Mme Darley that two little girls had something they wanted to say. So one came forward to Mme Darley, and a young teacher approached Jeanne Darley and handed them each a little gift as a token of gratitude from the scholars. And now comes the last fine touch of joy. Each of the seventy-seven Sunday School children is called by name and receives a parcel containing a useful article, a toy, and some sweets. Then a hymn was sung and the lovely festival came to a close.

### LETTER FROM ST. ETIENNE

DR. HASTINGS BURROUGHS

Many of our English friends are under the impression that evangelization in France is very difficult, that the laws of the country are very restrictive, and these obstacles, coupled with the fanaticism of the people, render aggressive efforts impossible. All this may have been true years ago, as undoubtedly it was true, but to-day we enjoy what I may call English freedom. It would be difficult for me to find where the hindrance could come from. Do we wish to open a hall in some new quarter of the town, we have simply to choose the spot, make terms with the landlord, put up the sign, open the door and invite the people in. We ask no permission from any authority except from our Committee at Paris. Do we want to go out into the country to hold gospel meetings on the way-side, in the streets, in the public squares, we simply set out with a bundle of tracts and hymns and are certain to be well received by every one and meet no opposition from any quarter. Such is the freedom we enjoy in France, and I think it is about complete; don't you?

As every one knows, we are passing through a very grave religious crisis, the issue of which it is just now impossible to foresee, yet the people at large remain calm and indifferent towards the agitators, but sympathetic towards the Protestants. This sympathy is general over all France, and we see a little of it in our out-door work every summer. This year has been particularly favorable to our out-door meetings, as no rain has fallen for months, but the heat has been at times very great. It is unnecessary to go into details on the numerous places we have visited throughout the summer, but I

will give a brief description of last Sunday's meetings. These were similar to all others, howbeit this time we had the pleasure of being accompanied by the Rev. G. T. Berry, Traveling Secretary of the McAll Auxiliaries of the United States, who favored us with a short visit, too short indeed.

Carrying a bundle of tracts and leaflet hymns, we set out for a small town reached by tramway. Going down a narrow street we espied a corner where five or six persons were sitting. We stopped, unfolded our package and began to sing! Soon a few more gathered round and we spoke to them of the love of God and read a portion of the New Testament. Our listeners were not very attentive nor very numerous, so we decided not to remain long, and after a few more words, we gave tracts to each one and left.

Our next meeting was a pleasant contrast to the former. Here the people sat down in a row and paid great attention to the reading of the Gospel and to the words and hymns that followed. We closed the little meeting by a good distribution of tracts and illustrated papers (*Ami de la Maison*) and promised to return another time. Mr. Berry took a photograph of the group.

Pushing farther on, we arrived at a small village situated on a height. The place looked deserted, but we knew we had only to sing to bring the people out of their houses. By twos and threes they gradually came round us, wondering what we were doing. Opposite to us was a café, where a lot of young men were drinking. Hearing the singing, they came out: but when they heard that we were speaking about God, they began to mock! Happily for us they quickly returned to the café. The rest of the people, and there was a good number, sat around us with an evident desire to listen; we remained a considerable time telling them of what Jesus had done for them, how He died for their sins and would save them if they trusted in Him. We felt that our words were going home to many, judging by their earnestness. They thanked us when leaving them and the men raised their hats. Mr. Berry also took a photo of these people.

Our fourth and last meeting was held at the foot of a large stone cross standing in a square of another village. It

was a very appropriate place to speak on the Cross of Christ. As usual the people listened with satisfaction and interest, not one dissenting word, and when we were leaving, they bought all the New Testaments which the colporteur who accompanied us had with him. The evening being now advanced, we were obliged to return to St. Etienne for the usual evening service.

Such was our experience for that day; it is only a repetition, with very little variance, of all our out-door meetings.

The first time we went out this year many persons asked us why we had not come sooner; they were expecting us, and wondering if we were coming to them at all this year. To tell the truth, we began a little later this year on account of a severe fall off my bicycle, which took all the courage out of me for a month. Although we have carried on these out-door meetings for years, we find them always new and interesting; we come in contact with very interesting people; always glad to see us, and ready to listen.

One woman present at one of our meetings said to me: "When will you come to my town" (a few miles further off). "Next Sunday," I replied. "I am glad," said she, "for I will be looking for you!"

The children in these meetings are most amusing; they always stand in the first row, try to sing their best, and look for a reward of picture-cards sent by our friends in America!

Truly the opportunity of evangelizing the masses in France is now very great. It can be said, as in the time of the Lord: "The common people hear the Gospel gladly." Wherever a pastor or a good revivalist preacher goes there is sure to be a large attendance of listeners. The time of reaping is certainly at hand, but laborers are sadly wanting. Churches, chapels, cafés, public places—any place, and every place—the Gospel will draw crowds. A great deal is being done by valiant evangelists and pastors in various departments, with constant encouragement, but their activity is limited for want of means. This activity will now be still more limited on account of the heavy responsibilities produced by the Separation Law.

There is another reason why the hearts of English Christians should feel for France, and that is, the strenuous efforts

made by the freethinkers to throw ridicule on religion in general, and to erase the name of God from the minds of the people. Every means, including the public press, conferences on the "Crimes of God," are employed to that end, and with considerable success. Civil burials, and exclusively civil marriages, are of common occurrence, and excite no notice, whereas a few years ago they shocked the majority of the communities.

The state of France, in a religious sense, is to-day truly deplorable. On one side, a Church crumbling to pieces before indifferent spectators: on the other, rampant infidelity.

Who can stand in the breach? The handful of Protestant Churches? No, for the reasons above stated.

The burden falls completely on the McAll Mission and other evangelizing agencies who derive their support from the Lord's people in foreign lands.

If help is refused, or proved insufficient, there is nothing to be done but to leave this splendid country, in spite of the facilities offered for announcing the Gospel of the grace of God to the demagogues of infidelity.—*Paris Quarterly*.

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#### MRS. McALL'S HYMN

To the *Cantiques Populaires* Dr. McAll contributed a number of hymns; but although Mrs. McAll translated and adapted several of the hymns in that collection, the only French hymn which she ever published was the following:

##### L'AMI DU MONDE ENTIER

"Qui Te connaît, O mon Sauveur,  
Aperçoit sa faiblesse,  
Reconnait l'amour de Ton cœur,  
Ta force, Ta tendresse.

"Que le monde entier puisse voir,  
Ta valeur et Ta grâce,  
Chasse des cœurs le désespoir,  
A tous montre Ta face!

"Jusqu'à la fin, ma faible voix,  
Célébrera Ta gloire!  
Les doux triomphes de Ta croix,  
Et Ta grande victoire!"

## A YEAR IN NEMOURS

The following is taken from the report of the work at Nemours, written by Madame Darley, who, with her husband, is the mainstay of the station that was opened as the result of the remarkable impression made by the first visit of the boat, *La Bonne Nouvelle*, in 1902. There is no Protestant church there, the very few Protestants attending the one that is nearest—viz., Fontainebleau, which is many miles distant. Thus our hall is *the only centre of evangelical teaching in that large district*.

"We have been nearly a year in our beautiful house in the Rue du Champ de Mars, in the centre of the town. How often we prayed the Lord to give us this building, the only one in the place suitable for us. It was formerly the school of the Dames de St. Louis, and was composed only of classrooms and sleeping-rooms in one, dining-room and chapel. Two of the rooms are used by us for the work, the down-stair one for the Sunday meetings, and the upper one for classes, Bible-study meetings, etc. But what could be done with the rest of the large building? After many plans had been discussed, we transformed the place into six small and pretty apartments, at a cost of some 4000 francs, and of these, three are let, and we should gladly see the remaining ones occupied by some Christian friends. The garden and yard serve admirably for our Thursday schools.

"The Sunday afternoon meetings have averaged from fifty to sixty, and, if they have lately somewhat diminished, the evening meetings have increased, between seventy and one hundred and ten being present.

"The Thursday school brings in from fifty to sixty, and we take them for a good walk in the country, that they may breathe the pure air, and enjoy themselves thoroughly. That takes place from nine to eleven. From half-past one to four we have the school, Bible lessons, singing, and then drawing and work. From four to six the girls have their walk, as we take the boys only in the morning. What a joy it is to take care of these little ones, and to show them love and affection; for at home they too often hear but evil and hard words. The



mothers say that on the Thursday evenings the children eat more bread than on any other day!

"But we delight in caring for their souls, and I am sure that many of them do love the Saviour, for they come so gladly to the schools. During the drawing and work lessons the little ones write on their slates, and one of them with dark, flashing eyes, on writing *J'aime papa, j'aime maman*, came to me, and said, 'Now I must write, *j'aime Jésus!*' This child is the fifth in a family of ten, and the parents were free-thinkers, but for the last year they have read the Bible regularly every evening. \* \* \*

"We have now two of the best families in Nemours attending our meetings. M. D., Conseiller d'arrondissement, Président de la Société Amicale des Anciens Elèves de l'Ecole Laïque, is continually abused by the local paper, a clerical organ; but he said to his wife, 'My children will never be confirmed in the Catholic Church; if you want them to have a religious instruction, you must take them opposite' (*i. e.*, to the hall). So the four boys are attending regularly the Thursday school, and the brother-in-law of M. D. sends us his two dear little girls. Both parents and children often attend our meetings, and it made quite a stir in the town when it was known that this gentleman was coming to us.

"But what a revolution when it was found that Madame X., the wife of the President of the Republican Committee, the intimate friend of the Socialist member of Parliament, was coming to our meetings with her daughter!

"Then at our last lantern lecture, it was the schoolmaster, who had professed himself a freethinker, who kindly took charge of the lantern while the speaker read the passages from the Bible to explain the pictures, which were on the life of our Lord.

"Since Mlle Arnoux has come to help me, we have begun meetings for young girls on Tuesdays, while on Thursdays we have our Bible study, open to all, when from twenty to thirty attend. Several of these, formerly ardent Catholics, have expressed the wish to join the church. \* \* \*

B. DARLEY."

—*Paris Quarterly.*

### THE SALLE RIVOLI, PARIS

The work of the Salle Rivoli has to be moved to other quarters, as the building is coming down to make room for long-contemplated improvements in the district. The mission has been occupying this fine hall for eighteen years, when the work was transferred there from the Boulevard de Sébastopol.

The hall was built on a portion of the garden belonging to an old palace, that of La Reine Blanche, and it was used as a Jacobin club, it is said, during the Revolution. First a concert hall, then a billiard saloon, it degenerated into a music and dancing-room of a very questionable type, and was often used for anarchist meetings, when Louise Michel and others would address noisy gatherings which often ended in a free fight. When a policeman heard that the Mission had taken the hall, he remarked to the doorkeeper that he would gladly give a franc to the work, for it would now no longer be a place of tumult and danger.

Dr. McAll used to hire the hall occasionally for special addresses as he did other large halls in different parts of Paris, and the following from the pen of M. L'Eplattenier, for many years our faithful "handy-man" in the Paris bureau, will tell how the hall came into the possession of the Mission.

"When the hall on the Boulevard de Sébastopol was being given up, Dr. McAll told me to look about and see if I could find any suitable places that were to be let. I saw several, but not one that was quite the thing nor that was well placed for the meetings. When the Mission held special meetings in the Salle Rivoli, we had to provide the chairs, as the lessee had not a supply sufficient to seat the hall, which was used for balls, and was frequented chiefly by the 'hooligan' class, 'apaches' as the Parisians call them. The floor was in a very bad state, eaten by the rats which swarmed in the old building; and it was because the tenant could not get the owner to repair the flooring that he did not renew his lease. It was probably true that the owner was glad to have the ball-room put an end to, and the place turned to more reputable uses.

"To avoid the trouble and expense of taking the chairs away after a meeting had been held, we were allowed to store them in a loft, hauling them up by a rope and pulley, which was

not an easy task. One day Dr. McAll received a request from the lessee to remove the chairs from the loft, and so I had to go and take them away and store them at Grenelle and at Montreuil, and then it was I found that the lease was ending. The place was the property of the late M. H., former President of the Municipal Council, and his business man was a M. M., who showed great kindness and courtesy in arranging all the details of the location, and he gladly received a copy of the Scriptures from Dr. McAll as a souvenir of the transaction.

"I was most anxious to see Dr. McAll and tell him my news, so in the evening, returning from my door-keeping, I looked out for him at the Courcelles station, where we often met, Dr. and Mrs. McAll, Miss Stevenson, M. Hirsch, and others getting back from our various meetings. I told Dr. McAll, and he began to laugh quietly to himself, repeating, 'The Salle Rivoli is to let!' Then for the first and only time, he asked me to go around with him to his house and take a telegram to be sent off the first thing in the morning to M. Rouilly, that he might lose no time in getting to see the solicitor, etc.

"So the matter was arranged, and there where all that was evil and impure had so often triumphed, the Gospel of holiness and love has for eighteen years been preached to old and young.

ALBERT L'EPLATTENIER."

The committee are seeking for a suitable place to carry on the work, but as yet they have not been able to decide upon one.<sup>1</sup> The friends in New York who have so generously supported the hall will feel that the memories of Mrs. Le Gay, in her work among the women and children, and of Mr. Brown, whose long and most fruitful labors will never be forgotten, will abide; and if the locality is changed, the same good work will continue, by God's grace, as in the first well-remembered hall of the Rue de la Tacherie, and that of the Boulevard de Sébastopol.

<sup>1</sup>This was written in August for the October *Quarterly*. Since then suitable quarters have been found, and will probably be described in our next number.—EDITOR.

### THEIR FIRST CHRISTMAS TREE

The following account of the first Christmas tree ever lighted on one of our boats was adapted from the French more than two years ago, and by some mischance overlooked when the RECORD was made up. Although the event occurred nearly three years ago, the story still seems worth telling.—EDITOR.

The Mission boat had been moored beside the river path for three weeks. The good people of Fay-aux-loges—an unknown village on the little river Loiret—had come to the meetings, at first, out of curiosity. For who had ever seen a church built upon a boat and floating in the water? And who had ever seen a church that looked like this inside or out? No altar, just a platform with a plain table and a harmonium, no crucifix, no picture of St. Anthony or of the Sacred Heart, no artificial flowers or tall candles, nothing but cards with words printed upon them—words pleasant, though unfamiliar: “I love them that love me;” “The good Shepherd,” “God so loved the world.”

And the priest! Who ever saw such a priest? Just a man, without a surplice or even a cassock, dressed as anybody might dress; and to help him, not a mischievous little acolyte in red cassock and white cotta, swinging a censer full of incense, but ready for any prank when his Reverence’s back was turned; but just an honest, kindly-mannered maid-servant, who showed the folk to seats and put into their hands not prayer books, but just song books! And strangest of all, there was a sweet-voiced lady, who indeed was the priest’s wife—fancy! a married priest!—and she sat at the harmonium and played while the people were coming in, and afterward sang one of the songs in the book. Strangest of all, there were children! Two golden-haired little creatures who lived on the boat with the priest and his wife. Who ever heard the like of all this? No wonder the good folk of Fay-aux-loges flocked to the meeting!

No wonder they talked it all over after their first visit to the strange little chapel. *La Bonne Nouvelle* was painted upon it. “Good news!” What good news did that curious church boat bring? These “visitors of curiosity” learned something of that the very first day; and they came again and

again, not from curiosity, but because they longed to hear more of the good news. All their life, without knowing it, they had been hungry and thirsty for just this, which the preacher said to them and his wife sang to them every day. And one peasant laborer told it to another, and the washerwoman told it to the farmer's wife, and the postmaster told it to the Mayor, and in a few days the whole village was coming regularly, night after night, and the children every Sunday and Thursday afternoon. And Elsie, the kindly-mannered maid, and madame, the preacher's wife, seemed to know some magic secret by which they could find room for 278 people in a floating chapel, built to contain—and containing—just one hundred and fifty chairs!

So the weeks went on, and the people learned to sing the hymns; and if you were to walk along the river side one of those late November days, you might have heard the women singing them as they pounded their linen on the flat stones of the washing place. The children sang them in the midst of their play, and on the cold dark evenings some farm laborer, going home from work, would suddenly lift up his voice in a hymn, and from near and far, across the fields and along the road, other voices would chime in, till every sleeping echo was wide awake, and proclaiming the "good news."

The weeks went on, and the time arrived for the *Bonne Nouvelle* to go to the next village. It had already prolonged its stay, for three weeks is the usual period, and it had been five weeks at Fay. The people were deeply afflicted. "What! hear no more of these good things!" they said to one another. "Think what it would have been if we had never heard them," said one more thoughtful than the others. "All the same, we need to hear more," another answered, and to this the thoughtful man assented.

Then a farmer's wife had a bright thought, "Why should they not stay with us over the Christmas festival?" she asked. It was then the middle of December, and ten days more would mean so much to them. One man, who had been in Paris, and had seen a Christmas tree in one of the halls, told what he had seen, and you may judge if the hamlet was agog. Children, parents, grandparents, were wild with curiosity to see this

wonderful tree that bore a souvenir for every child, and was beautiful with candles and roses as no church altar ever was.

The great boon was accorded; the boat would remain over Christmas and there should be a Christmas tree! The news traveled to the neighboring town of Montargis—that beautiful little city on its three picturesque streams—and a lady who had helped to give a Christmas tree to the Protestant children of Montargis the year before sent a whole box of oranges for the first Christmas tree of Fay-aux-loges, the first Christmas tree on the Mission boat. Another friend of the Mission, who heard what was going forward, sent some cakes and other goodies; a third provided a tree; at last, on Christmas eve, arrived from Paris the Director of the Mission himself, with a boxful of ornaments and pretty things to decorate the tree.

The Christmas celebration began seriously enough. At two in the afternoon nearly two hundred grown people assembled in the chapel, and there before the wonderful tree, resplendent with tinsel and roses, they sang hymns of praise and offered prayers of thanksgiving to God for his best gift, the gift of His Son to be the Saviour of man. The children were not admitted to this service; how could they have kept quiet for two long hours while their parents prayed and sang and were taught by Mr. Greig and M. Dautry the blessed meaning of Christmas? But at four o'clock the children's turn came. The dark of the short winter's day was closing in; the candles were lighted, the doors opened and the children came trooping in. "Ah!" What long-drawn exclamations of amazement and delight; what speechless surprise; what a sudden clatter of tongues! One must never have seen a Christmas tree, never even have heard of one before, to divine what these children felt, or even what they saw, when the wonderful symbolic tree first burst upon their astonished eyes.

Then there were hymns and stories; the children sang the oldtime popular ballad of "Noël," the only Christmas song they knew; and Mr. Greig told the story of the manger and the angels' song. And after that the gifts! A souvenir for every child, just as the traveled man had said, but as the children had hardly dared to believe. And thus came the first Christmas tree to Fay-aux-loges.

L. S. H.



**"LA BONNE NOUVELLE" AT CHATILLON-SUR-LOIRE**

BY M. H. TRICOT

I was with the boat towards the middle of June, following Messrs. Jaulmes and Merle d'Aubigné. The little town of Châtillon, with its 3500 inhabitants, reminded me much of Briare, the last station visited by the boat. A very few of the people are Protestants, and the place is largely dominated by clerical influence, linked as it is to capitalism.

Thus, as at Briare, our audiences, large at the first, fell down night by night, until we had not more than thirty people present, and those were almost all Protestants. And these were, sad to say, divided into two camps—those who wished the pastor to stay, and those desiring his removal! These two parties never came together nor left together, nor did they speak to each other, nor sit on the same seats! But yet they joined heartily in the same hymns, and made good harmony in so doing!

Naturally this pitiable condition of things was worked for all it was worth by the priests, and so our task was even more difficult than at Briare, since there is no Protestant Church there. But was it a sheer waste of time our going to Châtillon? Was nothing accomplished? My experience was that good was effected, and that the visit of our boat has left durable blessing behind it. We had to try the very delicate experiment of seeking to be the peacemakers between the friends so sadly estranged from each other; and God was graciously pleased to bless our attempts, and we had the joy of knowing that, as the result of our meetings and of our testimony, a beginning was made towards a better state of things.

As for the Roman Catholics, it was grievous to see how they were bowed down under the tyranny of the priests and of the rich of the place. But if they did not dare to continue to attend the meetings, they retained an excellent souvenir of what they heard during the first days of our being there, and I proved this by the conversations I had in going from door to door, offering my books for sale.

I was, as a rule, politely received, and sold thirty-three Testaments. Going into several homes where there were sick people, I was able to pray with them—this was most gratefully

received. On the other hand, in some houses the clerical influence was very strongly felt, and I was made to understand that my presence was most unwelcome; however, even there, curiosity prevailed sometimes over zeal.

Here is one little fact that struck me greatly. There was an old officer—the pillar of the Church and one who looked with no friendly eye on the government owing to the Separation Laws. I expected to be received with little cordiality, but on entering with the Bible in my hand, I was welcomed in the kindest and most hospitable manner.

“You are doubtless the speaker on board the Protestant boat?”

“Yes, monsieur.”

“Come in, I pray you; I shall not buy your book, for the Bible has been many years on the shelf there, but I will gladly have a talk with you. Do take a seat.” And there followed more than an hour’s chat, and when I left the old captain, he said, as he took my hand, “Thanks for the very clear explanations that you have given me about your work. Your object can only have the sympathy of all who love God and who love France. I wish you most heartily all success. During my forty-five years of army life I often had Protestants under me, and I can testify that they were by no means the worst soldiers. I am an old and faithful son of the Church, and have not as yet set foot on board your boat, but before you leave I must come and hear you preach the Gospel. We have only too great need that these things be brought before us, and we should encourage those who do so.”

Alongside of the testimony of this honest and sincere-hearted man, I could give you many an illustration of the ignorance and superstition in which the Catholic clergy keep their flock. I will refer only to an old woman of seventy-eight who could not believe that the Testament, that a Protestant asked her to buy, spoke of Jesus Christ and of the Virgin Mary, as she had been told that it was the Protestants that crucified the Saviour! She told me that the former priest of Châtillon was a saint and a worker of miracles. He used to fast for months together without showing any signs of thinness nor of ill-health! His clothes never wore out, and during

the fifty-three years that he was there the hail never once fell in the neighborhood, and the cattle were never attacked by any illness!

Another legend was, that a Protestant who met the Procession of the Fête Dieu, instead of waiting till it passed, crossed the procession, and on the following day he was drowned in the Loire. Certainly it was the hand of God that smote him! It is true that the man had been imprudent enough to bathe a few moments after having eaten his dinner!

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### WITH THE COLPORTEUR OF "LE BON MESSENGER"

The following extracts from the diary of M. Pacherie, who is working as colporteur in connection with the Société Évangélique de Genève, with the Mission boat, give an accurate description of the condition of the village folk in the department of the Yonne, one of the difficult parts of France for the evangelist:—

#### VILLEVALLIER

I visited several of those who had been attending the boat-meetings. I found, sad to say, that most of them had been brought up as Protestants, but owing to mixed marriages, have become neither one thing nor the other. Only one family that has remained steadfast was really interesting; the others gave me to understand that my visit annoyed them, as it seemed to revive some unpleasant memories.

#### THÈMES

This large hamlet is very unbelieving. A member of the village Council, a clerical, said that my work was no better than the anti-military propaganda. As he moved away without giving me the chance to answer, a person standing by, who had overheard his remarks, informed me who he was, saying that he declared himself a republican, but had not the courage of his convictions.

The woman in charge of the stamp and tobacco shop informed me that she was sixty-three, and her husband was seventy-one, and that they were too old to think of changing their religion, being "good Catholics," but she had to confess that she did not believe in the divinity of our Lord, nor in the

sanctity of the Virgin, nor in confession, nor in hell, nor in purgatory. I said that in some respects she had more in common with Protestants than with Catholics, but this she did not wish to understand.

#### LA CELLE SAINT CYR

A very infidel set of people here. In three houses I was asked if I sold Zola's works. The landlord of an inn offered me a ball-room that can hold 300 people, if I would hold some meetings. He would lend me the room for nothing, and would also light it, and would make the meetings known without charge. Without promising anything I said I would make his offer known to the heads of the Mission, and I have informed Mr. Greig of the matter.

#### LOIVRE

Here I found a much more sympathetic population in this hamlet, that is attached to La Celle. I had some good conversations in fifteen houses, and was encouraged.

#### LA PETITE CELLE

This hamlet is also attached to La Celle. An old woman to whom I offered a New Testament looked me up and down with a most supercilious air, and said, "You are not very young, and yet you are stupid enough to believe that there is a God! No doubt you are doing this to gain a living, and you are preaching to win your bread. I do not blame you; one trade is as good as another!" As I tried to assure her that I was honest in my faith, she replied, "I, who am older than you are, believe not in any God. For me, the good God is to have my pockets full of 'oof.'" In another house, a man mocked me, saying, with what he meant for profound irony, that he was neither learned enough nor intelligent enough to believe in God nor in Jesus Christ.

In about ten other houses I was well received, and sold some Gospels and Almanacks. A former seminarist bought a Second Bible.

I found a great contrast between Loivre and La Petite Celle. At Loivre the houses are well-built and clean, and the people seem well-to-do. There is not one drink-shop, and yet there are between eighty and ninety families. Whereas at La

Petite Celle one sees houses in ruins, filthy interiors, ill-dressed people, and for sixty or seventy houses there are three drink-shops.

PRECY-SUR-VRIN

I had a good reception, and, if I did not sell in every house, I was always politely welcomed. A peasant, father of a family, bought a Bible because, he said, one of his friends had one. He promised to read it as often as he had time to do so.

JOIGNY

I went to the fair and fête at Joigny, hoping to be able to sell some almanacks, but they went off very slowly. My hopes were disappointed, for the people flocked to the fair for the purpose of drinking and having a good time, and for nothing else.

BÉON

I had a good opening here, and some interesting conversations, and several promised to come to the meetings on the boat. At Joigny, on Saturday, the market day, I sold but little. The women were preparing to go to the market, and the men were busy in the fields. I left off trying to sell early and went on to Champvallon to give away bills for the boat.

CHAMPVALLON

A good opening here, but several refused to buy because mine were Protestant books. Still I had good sales after all. Towards the end of my second day in the neighborhood, in the last houses visited, a blacksmith told me that several persons had shown the bills left into houses on Saturday to the curé, and that he had preached on Sunday to warn people not to buy the books indicated on the bills, because they were written by Protestants.

SENAN

I found a people given up to unbelief and socialism, and opposed to all religion, so my sales were most difficult.

VOLGRÉ

The Catholics here received me well, but the freethinkers were full of mockery, and those who condescended to listen would not admit the existence of a God, nor the divinity of Jesus Christ, nor the immortality of the soul. One of these,

who had a Bible, asked me if I was fool enough to believe in the miracles of the Old Testament, and when I answered him, he of course remained unconvinced.

#### VILLENEUVE-SUR-YONNE

M. Cooreman decided to leave Cézy this week, and take the boat to Villeneuve, so I went to this town to get a lodging, and, having found what I wanted, I began to sell in the new part of the town, near the station. I had to knock at many doors before selling, and seven New Testaments and six almanacks were the result of my efforts. People said mostly that the Bible was good for children, and that they had learnt that when young, but had no use now for the book, having become freethinkers. Yet in one house, of very modest appearance, the owner bought three New Testaments, saying that he was a Christian, and liked to help forward the circulation of Christian books. And yet on his table were the papers—*L'Autorité* and *La Libre Parole*!

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#### A WEEK IN GRENELLE

Let our readers take a glimpse into one McAll Mission station, trying to gather from its bulletin board some notion of the activities there carried on. Grenelle is one of our largest and best worked stations: it is in fact, contrary to the usual McAll custom, a church, belonging to the Union of Free Churches. The formation of a church here was rendered obligatory by the number of converts, and the fact that in this part of Paris no Protestant church existed of which they could become members; yet the more important and distinctive features of a McAll Mission station are well preserved here. It would not, of course, be correct to multiply the activities of this hall by the number of stations of the Mission in order to estimate the aggregate of our work. Many of our stations are smaller than this and not sufficiently well manned for so much activity. Yet there are a number of stations where the work is quite as continuous and varied as at Grenelle, and in some of them are features not found here. It should be remembered that Grenelle is not only a mission church but that it also carries on a mission, at Javel. Here is a translation of the bulletin board:



1906

THE WEEK IN GRENNELLE

1906

Sunday	(1) 9.30. Religious Instruction (2) 10.30. Small School (4) 10.30. Large School (2) 11.30. Exchange of "good mark" tickets	(F) 2 P. M. Worship (1) 3.30. Church Council (1) 3.30. Communion (1) 3.30. Prayer Meeting (2) 3.15. C. E. Society advanced (9) 3.15. C. E. Society (Juniors) (10) 4-6. Young People (11) 2-4. Young Girls (Javel) (3) 5.00. Javel Sunday School (N.N) (1) 5.15. Band of Hope, Elder Section (N.N)	(1.) 7.15 P. M., Singing (B) 8.15. Service
Monday	(1) 9.30. Pastor's Meeting (2d Monday)	(1) 1-4. Visits (3) 1-4. Visits (1) 3.00. Mme Dalencourt—Temperance (2) 4-6. Little Children (3) 4.30. Prayer Meeting for Revival: rue Rognepine	(3) 8.30. Young Girls—Education (3) 8.30. Young Girls (Juniors) (1) 8.30. Men—Grenelle (1) 8.15. Meeting rue Rognepine
Tuesday	(1) 1-4. Visits (3) 2-4. Mothers' Meeting (Javel) (h) (12) 2-4. Mothers' Meeting (Grenelle) (1) 4-6. Reception (2) 4-6. Little Children (1) 2-4. Workers' Meeting (4th Tuesday)	(1) 1-4. Visits (3) 2-4. Mothers' Meeting (Javel) (h) (12) 2-4. Mothers' Meeting (Grenelle) (1) 4-6. Reception (2) 4-6. Little Children (1) 2-4. Workers' Meeting (4th Tuesday)	(1) 7-8. Visits (T) 8.15. Meeting (2) 8. Cooking School—Grenelle
Wednesday	(1) 1-4. Visits (3) 1-4. Visits (1) 4-4.30. Reception—Javel (2) 4-6. Little Children (4) 5-6. School—Javel	(1) 1-4. Visits (3) 1-4. Visits (1) 4-4.30. Reception—Javel (2) 4-6. Little Children (4) 5-6. School—Javel	(1) 7-8. Visits (T) 8.15. Meeting (2) 8. Cooking School—Grenelle

1906

## THE WEEK IN GRENELLE (Cont.)

1906

Thursday (5) 9.30, Sewing Class—Javel  
(6) 9.30, Sewing Class—  
Grenelle  
(3) 9.30, Boys

(2) 2. Band of Hope  
(K) 2. Courageous

(1) 6, Prospectus  
(1) 8.15, Meeting

(3) 9.30, Boys

(3) 2, Small School  
(1, 2, 3) 2, Large School

(K) 9.15, Tonic Sol-fa

(3) 4, Library  
(2) 4, Exchange of "good mark"  
tickets

(3) 4.30-6, Registration

Friday

(1) 1-4, Visits

(2) 4-6, Little Children

(P) 8.15, Boys—Grenelle  
(3) 8.15, Boys—Javel (1st and 3d)

(3) 5, Mission Prayer Meeting

(1) 8.30, Men—Javel (4th)  
(H) 8.15, Temperance—Javel (2d)  
Legrain Society

Saturday

(1)

(3) Prayer Meeting at Mme. Dalen-  
court's (A) Blue Cross Temperance

(3) 2-4, Visits

(1) 2-4, Reception

(2) 4-6, Little Children

(Y) 4-6, Review of Week's Work

(1) M. Escande, (2) Mme Escande, (3) Mlle de Garis, (4) M. Escande and Mlle de Garis, (5) Mrs. Benham, (6) Mlle Agnete; (7) the fourth Sunday another pastor preaches but M. Escande presides. Mlle de Garis always at the organ. (8) M. Escande and Mlle de Garis, except the second, when M. Escande has the Council, and the fourth, when Mlle de Garis has the Juniors. (9) One of the older girls presides; the fourth Mlle de Garis attends, and M. Escande occasionally. (10) First and third Sunday, M. Escande, second fifth, Mme Escande, fourth Mlle de Garis; (11) daily, Mlle Monod; (XX) the fourth Sunday M. Escande, Mlle de Garis with the Juniors; (XXX) third Sunday; (12) Miss Johnstone, M. Escande and Mlle de Garis alternately the second Tuesday; (H) Mlle Monod; (12) first Thursday M. and Mme Bourrette, second M. Escande, fourth Mlle de Garis; (K) Mlle Monod, third Thursday; (T) at M. Escande, review of week's work and lists for the next week made out. (L) M. Patin, singing teacher. M. Escande is always present and Mlle de Garis at the organ. (B) Usually another speaker with M. Escande; the second, M. Escande speaks elsewhere; door, Mme Escande; Mlle de Garis at the organ. (Y) Third Wednesday another speaker with M. Escande; Mlle de Garis at organ. (K) Often another speaker with M. Escande. Fourth he speaks elsewhere; Mme Escande at door; Mlle de Garis at organ. (F) M. Patin teaches; Mme Escande present. (P) M. Escande, fourth Friday Mlle de Garis. (H) An experiment by Mme Escande and M. Bournand (Q) M. Escande always; another speaker the second and fourth. First is a "family" reception, Mlle de Garis at organ.

## CHRISTIAN ENDEAVOR IN FRANCE

It is not so generally known among our auxiliaries as it ought to be that it was Mr. Greig who introduced this important movement into France. It has been found so valuable an arm of our mission that it is not surprising that France stands third among continental nations in the number of Societies and members, Sweden and Germany being first and second. There are at present 140 Societies in France with 2,500 members.—EDITOR.

It was in the year 1888, if I remember rightly, that Dr. Clark came to Paris and impressed us thus for the first time. After a series of meetings, convened for the purpose of studying the work of the Christian Endeavor movement, Messrs. Greig, E. Sautter, J. Monnier, Th. Monod, J. Sequestra, Granier and Cordey became the promoters in France of this movement which has since made such remarkable progress.

After this visit of Dr. Clark, the sub-committee of the McAll Mission for the organizing of the Sunday School work examined the ways and means of founding these "Sociétés d'Activité Chrétienne" in France, and Mr. Greig drew up the first tract on the question, and the first Society founded was in his Hall of the Faubourg St. Antoine. This little tract prepared by Mr. Greig contained the germ of all that we have endeavored to accomplish since. This is how he expressed himself:—"Feeling how difficult it is to guide those admitted to the fellowship of the church, whether young people or converts from the Mission Halls, that is to say, converts of all ages, I have been much struck by learning of the success that the Christian Endeavor Societies have attained in America, working as they do within a church and under the guidance of the pastor. All the activity turns to the profit of the church, and under the direction of the heads of the church. We have but to add on to the constituted churches, it seems to me, the centres of evangelization that are semi-independent, as are the halls of the McAll Mission, and such like, to obtain a good result, if we can guide in an appropriate way the Christian activity of our young converts, which requires to be sometimes stimulated and sometimes to be restrained. Every one admits the loss that the church sustains when the children have been through their religious instruction, and one recognizes as well the great harm that ill-instructed converts can do, when

they are not rooted in the faith. Cannot we remedy these evils by following more closely our young converts and by getting them together in prayer-meetings and in meetings for edification, and by appointing them some sphere of work appropriate to their strength and to their Christian character? and especially by exercising over them a brotherly but most real control?" The rules suggested in this excellent and widely-read tract were adopted by the McAll Sunday School delegates. A first list of subjects and of Bible studies taken from the American list was also published at the same time. So in the year 1895, Mr. Greig could report no less than seventy-three Christian Endeavor Societies in France, six or seven being in the McAll Mission. The number has now risen to 140, thanks to the way in which the church synods have taken the matter up, and to the unceasing activity of several of those whose names I have mentioned above. M. Eugène Creissel published a little paper entitled *A l'Œuvre*, for two years, and this has been replaced by a paper called *L'Activité Chrétienne*, which has a large circulation.

The first Congress was arranged to be held in Paris in 1897. The second took place in 1898, in our Mission Church at Bercy, Paris, presided over by Pastor E. Sautter. Eleven societies were represented, four being of the McAll Mission. This resulted in a Paris committee being formed to represent the Christian Endeavor Society under the presidency of Pastor J. Monnier. The third Congress was held in 1899 in Paris, the fourth in 1902. So the work grew and in 1905 Pastor B. Couve presided over a Congress with an attendance of some 1500 persons, in the old Church of the Oratoire, in Paris.

How do we stand to-day? After the small beginnings and hard work of the first days, the movement continues to interest a large number of the pastors of various churches, as well as evangelists. The Wesleyan Church has twenty societies with over 500 members. As the result of three careful inquiries made in 1895, 1902 and 1906 respectively, we can put down the total number of the Christian Endeavor Societies in France as being 140, with a membership of 2500, including the active, associate and corresponding members. Each society has cor-

responded at least once with the Secretary of the Federated Societies or with the Secretary of the Wesleyan Societies.

In this year, 1906, at the Congress held in Paris in the end of May, a National Federation of all the Christian Endeavor Societies was formed when statutes were drawn up. The Executive Commission was composed of Messrs. Cordey, Greig, Reidel, Creissel, Biau, Faure, Roser and Van der Beken.

These Christian Endeavor Societies are a subject of great joy to all those who are preoccupied by the future of the evangelization of France. They have been productive of immense good to many churches and Mission stations, but I regret to say that they have not been as yet sufficiently encouraged by the churches generally, nor by all the evangelistic centres.—*Paris Quarterly*.

## HOME DEPARTMENT

### Mr. Berry's Engagements

During the early part of this month, Mr. Berry is completing a two weeks' engagement in Chicago. Thence he will go to Minneapolis and St. Paul, until it is time to return to Englewood for the holidays. After New Years he will be in and near New York for a month, going to Plainfield for Founder's Day, January 17th, and to Brooklyn on January 25th. On the third of February he speaks in Philadelphia and on the fourth in Chester, remaining in Philadelphia and vicinity for at least ten days. Sometime in March he is expected in Buffalo.

### New Haven

On Wednesday, October 21st, Mr. Berry addressed this Auxiliary. Knowing that most of the audience were unfamiliar with the "Separation Law" and its workings, he first explained the "culture societies" and the law which requires every church to form such a society to hold the church property. The Protestant churches have already done this; the Vatican has taken a decided stand against the formation of these societies, and no practicable way of obedience to the law and the Pope has yet been found. A split in the Catholic ranks is not impossible,

for many French Catholics desire reform from within and a church separated from Rome, but Catholic in practice. Protestants are, in many cases, practicing much self-sacrifice to maintain their churches and pastors.

Perhaps, in time, religion will come to mean to the French as a nation something other than a hated oppression, which capitalists support because it gives them a powerful hold upon their workmen.

Mr. Berry touched also on the recent law for Sunday rest; a step long desired from physiological and ethical, as well as moral reasons. Among many pathetic incidents of help given the poor, encouragement and comfort to the discouraged, he told of splendid evangelistic work centering about the halls and boats, and added an amusing incident of going to Alfortville one Sunday afternoon when no service was held. Some girls saw him and thought, since he was a stranger, he ought to be made acquainted with McAll ideas. They therefore gave him much information and all sorts of McAll literature, not knowing that they were trying to evangelize the American Field Secretary! Mr. Berry dwelt upon the indefatigable work of Mr. Greig, traveling from place to place; always busy, enthusiastic and helpful; and urged all contributors to try to give more and to interest others because of greater needs at this critical time in France.

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Two McAll events were scheduled for November 1st. In the afternoon a "welcome home" reception was given Mr. and Mrs. Berry, with every member of the auxiliary invited. It was a representative gathering and much interest was evinced in the plans for the season's work in Elizabeth and in Mr. Berry's Western itinerary. The president of the auxiliary, Mrs. Haines, spent several weeks of the summer in France, becoming especially interested in the hall at Nemours, to which the Elizabeth ladies are planning to send a contribution for a Christmas fête. In the evening Mr. Berry spoke at a public meeting in the Central Baptist Church, leaving immediately after on the night train for Pittsburgh.



**Meriden**

For the third time this Auxiliary has joined with New Haven in sending twenty-five dollars to Alfortville for the Christmas fête. This is a special gift in addition to the regular appropriation, and most delightful reports are received of the pleasure of the children.

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**Montclair**

This Auxiliary, which is still in an embryo condition, invited various ladies of the town, whom they hoped to interest in the work, to a drawing-room meeting at the house of Mrs. F. T. Gates on Friday, October 26th. There was a gathering of about one hundred ladies, representing all the different churches in Montclair. Mr. Berry, who had only been home a few days, was full of enthusiasm over his summer campaign and gave an interesting talk on the present religious condition of France and her great needs.

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**Hartford**

The program for the year's work is so well devised and so good that we publish it by way of suggestion to other Auxiliaries and also to facilitate that interchange of papers which would be so valuable if once established among the Auxiliaries. The Secretary of Hartford Auxiliary is Miss Edith K. Richards, 15 Townley Street, Hartford, Conn.

## STUDY TOPIC

Nov. 14

## MODERN FRENCH LIFE

Reports of Recent Visits to France

Dec. 12

Address by Rev. Charles Rivier, Ph. D.

Jan. 9

## FRENCH INDUSTRIAL LIFE

1. The Working People
2. Recent Labor Laws
3. The Mission and the People

Paper by Miss Mix

Feb. 13

## EDUCATION IN FRANCE

1. Elementary Schools
2. Conflict of Church and State in Educational Matters
3. Attitude of Learning toward Religion

Paper by Miss Olmsted

March 13

## RELIGION IN FRANCE

1. Present Status of Religion
2. Protestantism
3. Missionary Opportunity

Paper by Mrs. F. O. Abbott  
(Pres. Albany Auxiliary)

April—

Twentieth Annual Meeting

Address by Prof. Jean C. Bracq.

## RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

SEPTEMBER 15TH TO NOVEMBER 15TH, 1906

MASSACHUSETTS, \$274.41		NEW JERSEY, \$172.75	
Andover Auxiliary . . . . .	\$120 25	Elizabeth Auxiliary . . . . .	\$31 50
Boston " . . . . .	70 00	Morristown " . . . . .	131 25
Easthampton " . . . . .	25 00	Orange—First Baptist Church	
Holyoke—Second Congregational		Sunday School . . . . .	10 00
Church . . . . .	58 41	PENNSYLVANIA, \$96.25	
Stockbridge . . . . .	75	Philadelphia Auxiliary . . . .	\$68 25
CONNECTICUT, \$270.68		West Chester " . . . . .	28 00
Norwich Auxiliary . . . . .	\$268 19	DELAWARE, \$225.00	
Plantsville Congregational Church	2 49	Wilmington—Henry A. Du Pont,	
NEW YORK, \$472.50		Esq. . . . .	\$225 00
New York Auxiliary . . . . .	\$472 50	ILLINOIS, \$100.00	
		Chicago—Cyrus H. McCormick .	\$100 00

## FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of \_\_\_\_\_ dollars.

## FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

# AMERICAN McALL ASSOCIATION

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**Bureau of the Mission, 36 rue Godot-de-Mauroi**

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90 Rue d'Allemagne, La Villette	142 Rue du Faubourg-St.-Antoine
8 Boulevard Bonne-Nouvelle	19 Rue de l'Avre, Grenelle
129 Rue Marcadet, Montmartre	157 Rue Nationale
13 Rue de la Lancette, Bercy	157 Rue St. Charles, Javel

### Mission Halls Outside Paris

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